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fied to learn that Sir Joshua has elsewhere admitted that "rules and methods of teaching, if they are to be worth anything must ultimately be based on mental Philosophy and on acquaintance with the laws of thought and with the constitution of human nature." (Preface to Lloyd Morgan's "Psychology for Teachers"). We somewhat regret that this important truth does not receive more emphasis and illustration in the present work.

The book is written with a grace and charm of style and reflects its author's enthusiasm for education and his unfaltering faith in its future.

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THE MARTYRDOM OF LABOR. By Alfred Thomas Story. London: George Redway, 1899.

Mr. Story begins the preface to his book by stating that it will doubtless call forth opposition; but it is difficult to see that it will profit anyone to make any serious opposition to a piece of tawdry rhetoric. There is no trace of any patient study or thought on the part of the author, and so it is futile for him to expect life to come out of the clash and cruscation (*vide* preface) of somebody else's thought with his want of it. He is no friend of the dismal sciences,—hear his solemn warning: "Remember the treatises on political economy are mostly written by men who, *though not exactly in the pay of the classes,** are very largely in sympathy with them and their ideals. Hence they are suspect." If this book is part of "the present widespread upheaval of thought" to which the author refers on page 12, the upheaval would appear to be one of matter in a gaseous form. If the object of the book is to call attention to existing social evils, such object would be better attained by a plain and sober statement of the facts. If the object is to suggest remedies for the evils, the remedies should have been stated with greater clearness. The chief proposal of the author is one for the redistribution of the land amongst the present population, but no machinery is suggested for carrying out his proposals. He patronizes the working classes, and very properly insists on the benefits of education; but warns them against the leading universities and their prevailing cynicism. If Mr. Story has any genuine feelings, let him devote his time to an intelligent study of some

*P. 198. The italics are mine.

one of the evils of modern civilization and try to hit upon the best remedy. It is difficult to believe that a man feels deeply when his feelings do not lead him to treat serious subjects with the seriousness that they deserve. Foolish language is no cure for misery. Though perhaps he means better, Mr. Story does as little good as the bishops he despises.

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BOOKS RECEIVED.

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